

A SHORT
CATECHISM;
OR
Christian Doctrine.

Composed by the most Eminent
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of the Society of J E S U S.

Translated into English.



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The A. B. C.

✠ A B C D E F G H I K L M
N O P Q R S T V U W X Y Z

✠ A a b c d e f g h i k l m n o p
q r s t v u w x y z.

✠ A B C D E F G H I K L M
N O P Q R S T V U W X Y Z

✠ A a b c d e f g h i k l m n o p
q r s t v u w x y z.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 20
30, 40, 50, 60, 70, 80, 90
100, 200, 300, 400, 500
600, 700, 800, 900, 1000.

Wolm Wp.



A B R I E F
CHRISTIAN DOCTRINE

To be learn't by heart.

*Of the end of a Christian, and of the
sign of the Holy Cross.*

Master.

A *Re you a Christian?*
Scholar.

I am by the grace of God.

M. *What mean you by a Christian?*

S. Him that maketh Profession
of the Faith and Law of Christ.

M. *In what doth the Faith of
Christ chiefly consist?*

A 2

S. In

S. In two principal mysteries which are included in the sign of the Holy Cross, that is, in the *Unity and Trinity* of God : & in the *Inarnation and Death* of our Saviour.

M. What meaneth *Unity and Trinity of God* ?

S. It meaneth, that in God there is one only Divinity, or, as we say, *Essence*, and *Divine Nature*, which nevertheless is in three *Divine Persons*, that are called *Father, Son*, and *Holy-Ghost*.

M. Wherefore are there three *Divine Persons* ?

S. Because the *Father* is of himself, and proceeds from none. The *Son* proceeds from the *Father*. And the *Holy-Ghost* from the *Father* and the *Son*.

M. Wherefore are these three *Persons* one only God ?

S. Because they have one *Essence*.

Essence, one Self-power, one Self-Wisdom, and one Self-Goodness.

M. *What meaneth Incarnation, and Death of our Saviour?*

S. It meaneth that the Son of God, who is the second Person of the blessed Trinity, became Man, and died upon the Cross to save us.

M. *How are these two Mysteries included in the sign of the Cross?*

S. Because we make the sign of the Cross, by putting our right-hand, first to the head, saying, *In the name of the Father*; then under the breast, saying, *& of the Son*; finally to the left & right shoulders, saying, *& of the Holy-Ghost, Amen.*

M. *How then is there shewed the first Mystery of the most Blessed Trinity?*

S. Because this word, *In the name*, signifieth the *Unity*; the other words, signifie the *Trinity*.

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M. Shew now the second.

S. The figure of the Cross doth represent the death of our Saviour, who after he was made man, & had taught the way of Salvation, with Doctrine, with Example, and with Miracles, died upon the holy Wood of the Cross.

A Declaration of the Creed.

M. Which is the Rule of our Belief?

S. It is the Symbol of the Apostles, which we commonly call the Creed.

M. Say the Creed.

S. 1. I believe in God, the Father Almighty, Creator of Heaven and Earth.

2. And in Jesus Christ his only Son our Lord.

3. Who was conceived by the Holy Ghost;

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Ghost ; born of the Virgin Mary.

4. *Suffered under Pontius Pilate, was crucified, dead, and buried.*

5. *Descended into Hell, the third day he arose again from the dead.*

6. *Ascended into Heaven , sitteth at the right hand of God the Father Almighty.*

7. *From thence he shall come to judge the quick and the dead.*

8. *I believe in the Holy-Ghost.*

9. *The holy Catholick Church, the Communion of Saints.*

10. *Remission of sins.*

11. *Resurrection of the flesh.*

12. *Life everlasting. Amen.*

M. *Who made the Creed ?*

S. *The twelve Apostles, & therefore there be twelve Articles.*

M. *What do these Articles contain in sum ?*

S. *All that which principally and expressly we must believe of God*

and of the Church his Spouse; because the eight first Articles pertain to God, the four last to the Church.

M. Declare the first Article.

S. I firmly believe in one only God, who is the natural Father of his only begotten Son: and is also Father by grace of all good Christians, who are therefore called the Adopted Sons of God: finally, he is Father by Creation, of all other things. And this God is *Omnipotent*, because He can do all that he will, and hath created of nothing Heaven and Earth, with whatsoever is in them, that is, the whole universal world.

M. Declare the second Article.

S. I believe also in J E S U S C H R I S T, who is the only begotten Son of God the Father, because he was begotten of the same Father Eternal, and is God Eternal, Infinite,

Infinite, Omnipotent, Creator, and Lord of us, and of all things, as the Father is.

M. Declare the Third.

S. I believe that Jesus Christ is not only true God, but also true Man; because he hath taken Mans Flesh of the immaculate Virgin *Mary*, by vertue of the Holy Ghost; and so was born on Earth of Mother without Father, as in Heaven of Father without Mother.

M. Declare the Fourth.

S. I believe, that Jesus Christ, to redeem the world with his precious blood, suffered under *Pontius Pilate* Governour of *Jury*, being scourged, crowned with Thorns, nailed to the Cross, on which he died; and being taken down from the same, was buried in a new Sepulcher.

M. Declare the Fifth.

S. I believe that Jesus Christ as soon

soon as he was dead, went with his soul to *Limbus*, or the place of holy Fathers, and the third day which was the Saturday, he rose glorious and triumphant.

M. Declare the sixth.

S. I believe that Jesus Christ after he had forty days remained with the holy Apostles, to prove with many apparitions his true Resurrection, mounted up to the highest Heaven, and there sitteth above all the Quires of Angels, at the right hand of the Father, that is, in glory equal to the Father, as Lord & Governor of all Creatures.

M. Declare the seventh.

S. I believe that the same our Lord, in the end of the world, shall come from Heaven with most great power and glory, and shall judge all men, giving to every man the reward or punishment he hath deserved.

M. De-

M. Declare the eighth.

S. I believe in the Holy Ghost, who is the third Person of the most blessed Trinity, and proceedeth from the Father and the Son, and is in all and every thing equal to the Father and to the Son; that is, he is God, Eternal, Infinite, Omni-potent, Creator, and the Lord of all things, as the Father and the Son.

M. Declare the ninth.

S. I believe also that there is a Church, which is the Congregation of all the faithful Christians that are Baptized, and I do believe and confess the Faith of Christ our Lord, and acknowledg the high Bishop of *Rome* for Vicar of the same Church on Earth.

M. Why is this Church called Holy and Catholique?

S. *Holy*, Because it hath the Head

Head, which is Christ, Holy; and for that it hath many holy members, the Faith, and Law, and Sacraments Holy; and it is called *Catholick*, that is, Universal.

M. *What signifieth the Communion of Saints?*

S. It signifieth the Participation of Prayers and good Works that aër done in that Church; even as in a Mans Body, all the members are partakers of the good of any one member.

M. *Declare the Tenth.*

S. I believe, that in the Holy Church, there is true remission of Sins, by means of the Holy Sacraments; Whereby Men, of Children of the Devil, and condemned to death, become the Children of God, and Heirs of Paradise.

M. *Declare the Eleventh.*

S. I believe that in the end of the

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the World all men shall rise, taking again the same bodies which before they had : and this by the power of God, to whom nothing is impossible

M. Declare the last.

S. I believe, that for good Christians there is life everlasting, full of all felicity, and free from all kind of evil ; as contrariwise for Infidels and for evil Christians, there is eternal death, replenished with all misery, and void of all good.

M. What mean you by Amen?

S. I mean, So it is, or So be it, in truth and verity.

A Declaration of the Pater-Noster, and the Ave-Mary.

M. **H**AVING spoken now of that which we must believe, let us see if you know that, which we must hope for, and of whom we must have hope for. *Know you the Pater-Noster?*

S. I

S. I know it right well, for it was the first thing I learnt, and I say it every morning and evening, together with the *Ave Mary*, and with the *Creed*.

M. *Say then the Pater Noster.*

S. *Our Father who art in Heaven.*

1. *Hallowed be thy Name.*

2. *Thy Kingdom come.*

3. *Thy will be done in Earth, as it is in Heaven.*

4. *Give us this day our daily bread.*

5. *And forgive us our debts, as we forgive our debtors.*

6. *And lead us not into Temptation.*

7. *But deliver us from evil. Amen.*

M. *Who made this prayer?*

S. Christ our Saviour made it, and therefore it is the most excellent of all others.

M. *What is briefly contained in this prayer?*

S. All

S. All that we can demand, and hope for, of God: for there be seven Petitions. In the first four we demand that he give us all good: in the three following, that he deliver us from all evil. And concerning that which is good, we first demand the glory of God. Secondly our greatest good: Thirdly grace to obtain it. Fourthly the means to get, and keep the said grace. Touching that which is evil, we demand that he deliver us from evil past.

Secondly, from evils to come.

Thirdly, from evils present, and so from all evils.

M. *Declare those words that go before the first Petition, that is, Our Father which art in Heaven.*

S. This is a little Preface, in which is given the reason, why we should have courage to speak unto
so

so great a Lord, and to hope he will grant our request. We say then, that God is our Father by Creation and Adoption, & therefore as Children we have recourse to Him: & we add that he is in Heaven as Lord of the Universal World. And for this we know that he can grant our petitions, if it so please him, as we do hope he will, seeing he is our Father.

M. Declare the First Petition.

S. In the first Petition, we demand that God be known by all the world, and his holy name be honoured, and glorified by all, as is fitting.

M. Declare the Second.

S. We demand in the second, that the Kingdom which he hath promised us, come speedily, that is to say, that, the battels which we have with the Devil, the World, and the Flesh being ended, we may arrive to everlasting felicity, where we shall reign with

with God, without any impediment.

M. Declare the Third.

S. We demand in the third the grace of God, with which we may perfectly obey his holy Commandments, as the Angels always obey him in Heaven. Because the ladder to raise us up to Heaven, is obedience to his Commandments.

M. Declare the Fourth.

S. We demand in the fourth, our daily bread, as well spiritual, that is the word of God, & the Sacraments. as corporal, that is, Sustenance and Apparel; for the word of God delivered to us by Preachers, and read by us in spiritual Books, & the holy Sacraments (chiefly of Confession & Communion) are most efficacious means on their part (that is, if we our selves be not in fault) to obtain and conserve the grace of God, of which we have spoken in the former

mer Petition. Sustenance and Apparel is necessary for us to maintain this life in the service of God.

M. Declare the fifth.

S. We demand in the fifth, that God deliver us from evils past, that is, from sin already committed, remitting us the debt of the fault, & of the pains which for them we have incurred. And we add, *As we forgive our debtors their debts*, that is, as we pardon the offences of our enemies: for that it is not reasonable, that God forgive us our sins, which are most great offences, if we will not pardon injuries done unto us, which are offences of small importance.

M. Declare the sixth.

S. We demand in the sixth, that God will deliver us from temptations, which are evils to come, by not permitting us to be dangerously

ly tempted, and giving us grace that we be not overcome.

M. Declare the seventh.

S. We demand in the seventh, that God will deliver us from evils present, that is, from all affliction & misery, and from all vain prosperity, & temporal advancement, if he see that it be hurtful to our salvation.

M. Say now the Ave Mary.

S. Hail Mary full of grace, our Lord is with thee, blessed art thou amongst Women; and blessed is the fruit of thy womb Jesus. Holy Mary, Mother of God, pray for us sinners now and in the hour of our death, Amen.

M. By whom were these words spoken?

S. Partly by the Arch-angel *Gabriel*, partly by *St. Elizabeth*, and partly by the holy Church.

M. To what end do you say the

the Ave-Mary, after the Pater-Noster.

S. To the end, that by the intercession of the most B. Virgin, I may more easily obtain that which I beg of God, because she is the Advocate of sinners, full of Mercy, and is seated in Heaven above all the Quires of Angels, and most acceptable to God.

M. *How have you no course also to other Saints;*

S. Yea, to all the Saints, and in particular to the Saint of my name, and my Angel Guardian.

Of the Commandments of God.

M. **L** Et us come now to that, which we must do, to love God and our Neighbour. Say you then the Ten Commandments.

S. *I am the Lord thy God.*

1. *Thou shalt have no other Gods before me.*

2. *Thou*

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep h. ly the Sabbath day.

4. Honour thy Father and Mother.

5. Thou shalt not Murther.

6. Thou shalt commit Adultery.

7. Thou shalt not Steal.

8. Thou shalt not hear false witness.

9. Thou shalt not desire thy Neighbours Wife.

10. Thou shalt not covet thy Neighbours Goods?

M. Who hath given these Commandments?

A. S. God himself in the Old Law, and afterwards Christ our Lord hath confirmed them in the New.

M. What do these Commandments contain, in brief?

S. All that which we must do, To love God and our Neighbour. Because the first three Commandments

ments teach us how we ought to behave our selves towards God, with heart, with mouth, and with works. The other seven do teach us to do good to our neighbour, and not hurt him in his person, in his honour, in his goods, neither in deeds, nor in words, nor in thought. And so the end of all the Commandments is the Commandment Charity, which doth command us to love God above all things, and our Neighbours as our selves.

M. Declare the first Commandment.

S. In the beginning, God doth admonish us that he is our true and supream Lord, and therefore we are obliged to obey him with all diligence. Next, he Commands us, that we must not acknowledge any other for God: wherein the Infidels do sin, who do worship
Creatures

Creatures instead of the Creator :
also Witches and Inchanters, who
take the Devil for their God.

*M. Declare the second Com-
mandment.*

S. The second Commandment
forbiddeth Blasphemies, which are
most grievous sins : false, or un-
necessary Oaths : breaking Vows :
and all other dishonour that is
done to God with words.

M. Declare the third.

S. The third commands the
keeping of *Sunday*, and other Feasts
holy, which consists in abstaining
from servile works, in considering
the benefits of God, visiting
Churches, praying, reading spiri-
tual Books, hearing Divine Service
and Sermons, and doing such other
spiritual and holy works.

M. Declare the fourth.

S. The fourth ordaineth, that we
honour

honour our Father & Mother, not only with reverence of words, or uncovering our head to them; But also with helping and succouring them in their necessities. And that which we say of Father or Mother, we ought also to observe towards other Superiors, although there be not so great obligation as to Father and Mother, who hath given us our Being, and brought us up with great pains.

M. Declare the Fifth.

S. In the fifth is commanded, that we kill no body unjustly, nor do them harm in their Persons; I say *unjustly*, because Judges who condemn malefactors to death, and Ministers of Justice, who put them to death, as also Souldiers in a just War, do not sin whilst they wound and kill.

M. Declare the Sixth?

S. The

S. The sixth commands that we comit not Adultery, that is, sin with the Wife of another Man : and it is also understood, that we comit not Fornication, nor any other carnal sin.

M. *Declare the Seventh.*

S. The seventh commandeth, that no man take away the goods of others secretly, which is called Theft; nor commit any deceit in selling, buying, and like contracts; and finally, do no harm to his Neighbour in his Goods.

M. *Declare the Eighth.*

S. In the eighth his forbidden false witness, murmuring, detracting, flattering, lying, and all other hurt, which is done to our Neighbour with the Tongue.

M. *Declare the two last.*

S. God commands in the two last precepts, that none desire the wife, or goods of others, because he

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that

that sees our hearts , will have us holy and clean, not only outwardly but also inwardly , so that we may be intirely and truly just.

*Of the Commandments of the Church,
and of Councils.*

M. **A** Dd to the Commandments of God , those few which the Church hath added.

S. The Commandments of the Holy Church are six.

1. To hear *Mass* upon Sundays, and Holy-days of Precept.

2. To Fast *Lent* , *Vigils* commanded, and *Ember-days*, and not to eat *Flesh* on *Fridays* or *Saturdays*.

3. To confess our sins at the least once a year.

4. To receive the B. Sacrament at the least at *Easter*.

5. To

5. To pay Tithes.

6. Not to celebrate Marriage in time forbidden, that is, from the first *Sunday* of Advent, until *Twelfth-day*, and from the first day of *Lent*, till *Low-Sunday* inclusively.

M. *Besides the Commandments, which we are all bound to keep, be there any Counsels of perfection?*

S. There be three Counsels by our Saviour Christ, given to those that desire to attain to perfection.

M. *Which be these Counsels?*

S. Voluntary Poverty, Perpetual Chastity, and Obedience in every thing that is not sin.

Of the Sacraments.

M. **V**VE have already treated of that which we must believe, hope for, and do, it remaineth that we speak of the Holy Sacraments, by means whereof we obtain the grace of God.

Say therefore, how many Sacraments be there?

S. There be seven, viz. 1. Baptism. 2. Confirmation. 3. Eucharist. 4. Penance. 5. Extreame Unction. 6. Order, 7. Matrimony.

M. *Who ordained them?*

S. Christ Jesus our Lord.

M. *What effect doth Baptism work?*

S. It maketh a Man become the Child of God, and Heir of Paradise: it blotteth out all Sins, and filleth the Soul with Grace and Spiritual Gifts.

M. *What effect doth Confirmation work?*

S. It fortifieth a man that he be not afraid to confess the Faith of Christ our Lord; and so it maketh us become the true Soldiers of our Saviour.

M. *What effect worketh the Eucharist?*

S. It

joy

S. It nourisheth Charity, which is the life of the Soul, and doth daily increase it more. And therefore it is given under the form of bread, though truly it be not bread, but the true body of our Lord: as likewise that which is in the Chalice, is not Wine, albeit it seem Wine; but is the true blood of the same Christ our Lord, under the form of Wine.

M. *What effect worketh Penance?*

S. It forgiveth sins committed after Baptism, and bringeth again to the friendship of God, him who through sin was become his enemy.

M. *What must we do to receive this Sacrament?*

S. We must first have sorrow for our own sins, with purpose never more to commit them; Then we must confess them all to a Priest, approved by Superiors: & finally we must do the Penance that is enjoined us by the Priest. B 3. M.

*M. What effect doth Extreame
Unction Work?*

S. It blotteth out the reliques of sin; giveth joy & strength to the soul, to fight against the Devil in the last hour; & also helpeth to recover bodily health, if it be so expedient for the salvation of the soul.

M. What effect worketh the Sacrament of Order?

S. It giveth Power and Grace to Priests, and other Ministers of the Church, duely to perform their Functions.

M. What effect hath the Sacrament of Matrimony?

S. It giveth Vertue and Grace to those that be lawfully joyned together, to live in Matrimony with peace and charity, & to beget and bring up their Children in the hope of God, to the end they may receive joy in this life, & glory in the next.

*Of the Theological and Cardinal
Vertues.*

M. **WE** have now ended the four Principal parts of the Christian Doctrine, which be the *Creed*, the *Pater Noster*, the *Commandments*, and the *Sacraments*. I desire now, that we treat of *Vertues* and *Vices*, and of some other things which do help us much to live conformably to the will of God. Tell me therefore, *How many Principal Vertues be there?*

S. There be seven: three Theological and four Cardinal.

M. *Which be the Theological?*

S. Faith, Hope and Charity.

M. *Wherefore be they called Theological?*

S. Because this word Theological signifyeth a thing that regardeth, or appertaineth to God.

M. *How doth Faith then appertain to God?*

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S. Be-

S. Because it makes us believe all that which God hath revealed to his Holy Church.

M. *How doth hope pertain to God?*

8. Because it makes us put our trust in God, and hope for eternal life of him, by means of our merits, which yet do proceed from his grace.

M. *Why doth Charity pertain to God?*

S. Because it makes us love God above all things, & our Neighbour as our selves, for the love of God.

M. *Which be the Cardinal Vertues?*

S. Prudence, Justice, Fortitude, and Temperance.

M. *Why are they called Cardinal?*

S. Because they are Principal, and as it were the Fountains of all good works.

M. *Declare unto me the Office of these Vertues.*

S. Prudence makes us considerate, and

and wary in every thing, to the end
we our selves be not deceived, nor
deceive others, Justice makes us ren-
der to others, that which is theirs.
Temperance makes us bridle our in-
ordinate desires. Fortitude makes
us fear no danger, nor even death
it self for Gods service.

Of the Gifts of the Holy Ghost.

M. *How many are the Gifts of the
Holy Ghost.*

S. They be seven. 1. Wisdom.
2. Understanding. 3. Counsel. 4.
Fortitude. 5. Knowledge. 6. Pie-
ty. 7. Fear of God.

4. Whereto do these Gifts serve?

S. They serve for the help of Ver-
tue, and to make us perfect in the
way of God, because through *Fear*,
we abstain from sin : through *Piety*,
we are devout and obedient to God:
through *Knowledge* we are taught to
understand the will of God: through

Forti-

Fortitude , we are holpen to put the same in execution : through *Counsel*, we are admonished of the deceits of the devil : through *Understanding*, we are elevated to penetrate the misteries of Faith : through *Wisdom* we become perfect , ordering all our life, and all our works to the glory of God : because the wise man heeds the last end , and directs every thing thereunto.

Of the works of *Mercy*.

M. *How many be the Works of Mercy , of which we shall be demanded account in particular at the day of Judgement ?*

S. They be seven.

1. *To give Food to the Hungry.*
2. *To give Drink to the Thirsty.*
3. *To cloath the Naked.*
4. *To harbour Pilgrims.*
5. *To visit the Sick.*
6. *To visit Prisoners.*

7. To bury the dead.

M. These be corporal works of Mercy : be there any spiritual?

S. There be other seven ; To wit

1. To give counsel to the doubtful.
2. To instruct the ignorant.
3. To admonish sinners.
4. To comfort the afflicted.
5. To pardon offences.
6. To endure patiently those that be troublesome.
7. To pray to God for the living, and the dead.

Of Sins.

TO come now to sins.

How many sorts be there of sins?

S. Two, Original and Actual, which is afterwards divided into Mortal and Venial.

M. What is Original Sin?

S. It is that in which we are all born, and we have it as it were by inher-

Inheritance from our first Father
Adam.

M. How is this sin blotted out?

S. With holy Baptism, and therefore he that dieth without Baptism goeth to *Limbus*, and is deprived for ever of the glory of Heaven.

M. What is Mortal sin?

S. It is that which we commit against the Charity of God, or of our Neighbour, and it is called mortal, because it depriveth the Soul of her spiritual life, which is the grace of God.

M. How is this sin forgiven?

S. By holy Baptism when a man is Baptized in age, and hath sinned actually before: or by the Sacrament of Penance, as hath already been said. And who dieth in mortal sin, goeth to the everlasting pains of Hell.

M. What is Venial sin?

S. It is that which is not against Charity, and deprives not the Soul of Grace, nor sends it to the Pains of Hell: Yet nevertheless it displeaseth God, because it is not conformable to his Will; and it diminisheth the fervor of Charity, and therefore it ought to be purged in this World, or in Purgatory, which is in the other Life.

M. *How many are the Capital Sins, and as it were the Fountains of all others?*

S. They be seven; and to every one is opposite a contrary Vertue.

Capital Sins	Pride	Opposite Vertues	Humility
	Covetousness		Liberality
	Luxury		Chastity
	Anger		Patience
	Gluttony		Abstinence
	Envy		Brotherly Love
	Sloth		Diligence

M. *How many are the Sins against the Holy-Ghost?*

C

S. They

S. They be Six.

1. Despair of Salvation.
2. Presumption of God's Mercy.
3. To impugn the known Truth.
4. Envy at another man's Good.
5. Obstinacy in Sin.
6. Final Impenitence.

M. How many are the Sins that cry to Heaven for Vengeance?

S. They are Four.

1. Wilful Murther.
2. Carnal Sin against Nature.
3. Oppression of the Poor.
4. To defraud Workmen of their Wages.

Of the four last things : and of the

ROSA RY.

HOW many are the last things
man, which the Scripture
calls, and which being well consid-
red, make us abstain from sin?

S. Four.

S. Four. 1. Death. 2. Judgement. 3. Hell. 4. Heaven.

M. What exercise have you to maintain your Devotion?

S. I say the Rosary of our Lady; and do meditate the 15 Mysteries of the same; wherein is contained the Life of our Lord Jesus Christ.

M. Which are the Fifteen Mysteries of the Rosary?

S. There are five joyful.

1. The Annunciation of the Angel.

2. The Visitation of S. Elizabeth.

3. The Nativity of our Lord.

4. The Presentation in the Temple.

5. The disputing of the Child Jesus with the Doctors.

Other five are sorrowful.

1. The Prayer in the Garden.

2. The Whipping at the Pillar.

3. The crowning with Thorns.

4. The carrying of the Cross.

5. The Crucifying and Death of our Saviour.

The Five last are Glorious.

1. *The Resurrection of our Lord.*
2. *His Ascension.*
3. *The Coming of the Holy-Ghost.*
4. *The Assumption of our Lady.*
5. *Her Coronation and Exaltation*
above all the Quires of Angels.

THE CATECHISM.

Reduced to Practice.

THE precedent Summary of Christian Doctrine represents in short, what is necessary for the Instruction of young beginners in the School of Christ.

But Skill without Practice Knowledge of God's Will without Performance cannot excuse, but may increase our Punishment. *Luk. 12. That Servant that knoweth the Will of his Lord and prepared himself, and did not according to his Will, shall be beaten with many stripes.*

The exact performance of

Divine Will may be much facilitated, not only by often reviewing with care and attention the Christian Tenets and Duties contain'd in the Catechism, but also particularly by frequent reflection upon the end for which we were created; which is no other, than to love and serve God; thereby to obtain eternal Happiness, *Prov. 16. Our Lord hath wrought all things for himself. Aug. de Civit. Dei. 22. c. 30. What else is our End? but to attain to that Kingdom whereof there is no End? Whatsoever therefore we either think, speak, or do, without some regard or relation to this our end, is lost and to no purpose; though by our vast designs, unwearied labours, and prosperous successes, we should even Conquer the World: but the neglect of this aim and end may breed*

in us an aversion from our Creator and Conversion to Creatures and so finally turn to our utter ruin and eternal Damnation. And at the summing up of the accounts Matth. 16. *What doth it profit a man, if he gain the whole World, and sustain the damage of his Soul?* 2 Pet. 1. *Wherefore, Brethren, labour the more, that by good Works you may make sure your Vocation and Election for doing these things, you shall not sin at any time.*

CONFESSIO.

Or the Sacrament of Penance.

R Eceive ye the Holy Ghost: Whosoever sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained, John 20. Confess therefore your Sins one to another, James 5.

St. Ambrose, Orat. in mul. pecc. Confess freely to the Priest the hid-

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'den secrets of thy Soul, and shew them, as thou would'st thy hidden wounds to thy Physician. Chrysost. hom. 6. de Pœnit. Though one should sin a thousand times, let him still continue to confess a thousand times.

Five Points

For the Examen of Conscience.

1. *To give God thanks for all his Benefits.*
2. *To beg the Light of Grace, whereby to discover and detest our sins.*
3. *To examine our selves, wherein we have transgressed, either by thought, word, or deed.*
4. *To be heartily sorry, that we have offended so good a God.*
5. *To make a firm purpose of amendment.*

These five Points are Preparatives for a good Confession.

1. *The first gives us occasion to compare Gods mercies and bene-*

sits with our Ingratitude ; and stirs us up to Compunction.

The 2. removes the mist of self-love, and excites in us a right apprehension of our Faults and Imperfections, that we may humbly acknowledge and censure them, without excuse or partiality.

The 3. gives us a view of our several Miseries, and an exact Account of our spiritual Debts, that we may seek to discharge them, and endeavour to procure fit remedies and preservatives for the Future.

The 4. makes us abhor and detest the treacherous pleasure of Sin, with the bad consequences of self-love and self-will ; reversing the same by a grieving Displeasure for the injury done to the sovereign Goodness and Divine Majesty ; bitterly deploring the exorbitancies

of

of our former follies, by our Aver-
sion from God and Conversion to
Creatures.

The 5. makes us renounce all en-
gagements to Sin, and sinful Al-
lurements, by an absolute farewell
to Vice and desire of Vertue, re-
solving thenceforward to conquer
our Frailty, by making use of
God's gracious Assistance towards
our best advantage and perfecti-
on; that so we may be thoroughly
bathed in our dear Saviours Blood,
and reap the precious fruits of his
Sacred Passion.

*A short Form of Confession, which
may be farther supplied out of
the Table of Sins, according to
every ones Occasion and Con-
cerns.*

BEing upon your Knees before
Christ's Deputy, bless your
self, and say: *Benedic Pater; or*
C. 5 Bene-

Benedicite ; or, I pray Reverend Father give me your Blessing.

Having received his Benediction, proceed.

I confess unto Almighty God, to the Blessed Mary ever Virgin, to B. Michael the Archangel, to B. John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you Father, for that I have sinned exceedingly in thought, word, and deed : my fault, my fault, my greatest fault.

Reverend Father, I accuse myself, that I have not endeavoured to love God above all things.

That I have been very slack and remiss in his holy Service.

That in my Prayers I have given way to many Distractions; and entertained several extravagant and prophane Thoughts, without any check or restraint.

The

That I have been disobedient to my Parents, and disrespectful to my other Superiors.

That I have taken God's Name in vain: used Curses and Imprecations: sworn without necessity, or any regard to Truth.

That I have told several Untruths; sometimes out of Vanity, to procure esteem, praise, and applause: sometimes out of fear and shame, to excuse a Fault or avoid Reprehension, sometimes out of spite and malice, to cause anger, or to do my Neighbour a Mischief, and these spiteful and pernicious Lyes have been in number two or three. That I have been Proud and Arrogant: mock'd, slighted, and despised others.

That I have been Covetous: taken from others the value of Two-pence, Six-pence or a Shilling,
&c.

&c. or done them some other Injury.

That I have been hard-hearted to the Poor.

That I have been negligent in driving away impure Thoughts, dallied with them for some little while, but upon fuller Reflection have rejected them.

That sometimes I have exposed my self to greater danger.

That I have been impatient upon small occasions, peevish and fretful, quarrell'd with others, struck others in my anger twice or thrice.

That I have been intemperate in eating and drinking, seeking nicely, or overgreedily to please my Palate, without any regard to Reason, or thanks to God.

That I have committed a greater excess once or twice.

That I have envied others, and
our

out of Emulation repined at their Advancement and Prosperity.

That I have detracted, and slandered them, more or less impairing their good name and Abilities, or given some hindrance to their Preferment.

That I have been slothful, careless in my Office and Duty, lost much precious time in Idleness, without any benefit to my self or others, or any regard to a final Account: Besides many other vain Thoughts, idle Words, and impertinent Actions, the particulars whereof I cannot call to mind.

For these and for all the Sins of my Life past, I am heartily sorry, and I firmly purpose by God's Grace to amend, and humbly crave Penance and Absolution.

Therefore I beseech the Blessed Mary ever Virgin, B. Michael the Arch-

Arch-Angel, B: John Baptist, the holy Apostles Peter and Paul, all the Saints, and you Father, to pray for me unto our Lord God.

Mind the Advice and Penance that is given you, and be sure exactly and devoutly to perform the same.

Create a clean Heart in me, O God : and renew a right Spirit in my bowels, Psal. 50.

A final Blessing after any Action.

The Blessing of God Almighty, Father, Son, and Holy Ghost descend and dwell upon us for ever, Amen.

A Table



A Table of
S I N S.

*To help the Ignorant, and to supply
 the want of Memory.*

Of the Ten Commandments.

The First Commandment.

NOT loved God above all things.
 Born over-much love to Creatures.

Doubted or staggered in matters
 of Faith.

Ignorant of the Ten Command-
 ments.

Of the Commandments of the
 Church.

Of the Articles of Faith.

Mur-

Murmured against God in Adversity.

Lack of Confidence in God.

Presumption of his Goodness.

Desperation of his Mercy.

Believed Dreams, or tellers of Fortunes.

Gon to Witches, or cunning Men for Counsel.

Read, or kept Heretical Books.

Favoured Hereticks.

Hindred any oncs Conversion from Heresie or Schism.

Not recommended my self daily to God and his Saints.

Not conformed my Will in all things to the Divine Will.

The Second Commandment.

TAken the Name of God in vain.

Blasphemed God.

Forsworn my self.

Sworn

Sworn by the Body, or Limbs of
Christ.

Cursed my self. Cursed Creatures.
Given my self, or others, to the
Devil.

Broken my Vows.

Angred others so far, as to make
them swear or blaspheme God.

The Third Commandment.

NOT kept holy the Sabbath day
and other days commanded.
Bought or sold things, not of ne-
cessity for that day.

Done or commanded some servile
work.

Not heard Mass.

Talked, gazed, or laughed in the
Church.

Not cared to hear Catholique
Sermons.

Spent the day in dancing, drink-
ing, dicing, or carding.

Omitted to say my accustomed
Devotions.

The

The Fourth Commandment.

NOT Honoured my Parents
or Superiours.

Despised them.

Spoke evil of them.

Disobeyed them.

Not succour'd them.

Made them heavy and sad.

Cursed them.

Murmured against them.

Not prayed for them. (Persons.

Not used due Reverence to aged

Mocked or jested at them.

The Fifth Commandment.

Desired the Death of some one,
or of my self.

Born hatred.

Oppressed my Debtors.

Desired Revenge.

Not forgiven.

Refused to speak.

Given discourteous Language.

Threatned, or stricken others, not
in my Charge.

The

The Sixth Commandment.

Committed Adultery.
Procured Pollution. (Deeds.
Unclean Thoughts, Words, or
Jealous without cause.
Unchast looks.
Lascivious dressing.
Over-curious beholding.
Lewd company.
Dishonest Books. Unchast Songs,
Love Letters.
Shewed my Skin, or some naked
part of my Body to entice others.
Eaten hot Meats, or Drunken hot
Wines to procure Lust.

The Seventh Commandment.

Stealth, Cozenage, Deceit in
Gaming.

In Reckoning. In Buying, In
Selling, in Wares, Prices, or
Weights.

Bought of such as could not Sell.

Taken of such as could not give.

Wil-

Wilfully endamaged another mans
Goods.

Negligently spoiled them.

Forged false Money. Clipped Mo-
ney.

Not payed my debts.

Not fulfilled my Promise.

The Eighth Commandment.

Born false-witness. Call'd others
by filthy Names.

Uttered anothers secret Sin.

Spoke evil of others. Dispraised
others.

Believed false Reports.

Not defended the good Name of
others.

Sowed Discord. Opened others
Letters.

Judged rashly. Falsely suspected.
Too much distrusted.

Listned to others secret Discourse.
Concealed the truth, to the detri-
ment of another.

The

The Ninth Commandment.

Coveted my Neighbours House.

The Tenth Commandment.

COVETED his Wife. His Man
Servant,
His Maid-Servant, Or some-
what that is his.

Of the Seven deadly Sins.

The First of PRIDE.

PRide. Vain-glory. Ambition.
Superfluity. Presumption.
Vaunting. Hypocrisie. Idolatry.
Dissimulation. Obstinacy. Curiosi-
ty. Flouting, and Scoffing. Con-
tempt of others.

Of Covetousness.

COVETOUSNESS. Niggardliness.
Greediness.
Miserableness. Unprofitableness.
Not given Alms. Not

Not lent to some in need.

Not Contented with my own
Estate.

Of Luxury.

OF the Sins of *Luxury*, see the
Sixth Commandment.

Of Anger.

ANger. Impatience. Hastiness.
Rage or Fury. Disdainful-
ness. Waywardness. Fretfulness.
Discontentedness. Picking of Quar-
rels. Immoderate Grieving.
Severe Correcting.

Of Gluttony.

GLuttony, Drunkenness.
Delicate and overcostly dishes.
Eating more than one Meal on
Fasting dayes, Eaten Flesh on pro-
hibited dayes.

Banquetted and Feasted above my
Ability.

Given to Dogs that which the Poor
would have been glad of.

Of

Of Envy.

ENvy.
Grieved at another mans
Prosperity or Gettings.
Or to hear them well spoken of.
Rejoyced at their hurt, Dispraised
their Merchandize, Interpreted
their Words or Sayings in wor-
ser sort.

Of Sloth.

SLoth. Indevotion.
Drowziness or Sleepiness.
Idleness, or Laziness. Overmuch
seeking mine own ease. Incon-
stant in good purposes. Neglected
things given me in charge. In-
gratitude to God for his Benefits.
Unthankful to my Friends and
Benefactors. Chosen rather to
want, than to work or labour for
my living. Not prayed for the
faithful Souls departed.

Re-

Reflections upon the Holy Communion.

R Effect, that before Consecration, there is nothing in the Host but Bread, and in the Chalice nothing but Wine and a little Water. But (Conc. Trid. Sess. 13. c. 3.) *This Belief hath always been in the Church of God, that presently after Consecration the true Body of our Lord, and his true Blood are existent under the species of Bread and Wine, together with his Soul and Divinity. S. Ambrose de Sacram. l. 4. c. 4. How can that which is Bread become the Body of Christ? By Consecration. By whose Words then, and by whose Speeches is Consecration performed? By those of our Lord Jesus.*

Christs Speech therefore effects this Sacra-

Reflections upon the H. Comm. 59

Sacrament. What speech of Christ ? Namely, that whereby all things were made and effected, &c. It was not Christs Body before Consecration, but after Consecration, I tell thee that now it is the Body of Christ. He spake and it was made, He commanded and it was Created.

The immediate Preparatives and Dispositions for H. Communion, are, Purity of Conscience, Faith, Humility, Hope, Charity.

1. Purity of Conscience, i. Cor.

11. Let a man prove himself, and so let him eat of that Bread, &c. Psal. 50. Create a clean Heart in me, O God, and renew a right Spirit in my Bowels.

2. Faith. John 6. He that believes in me, hath Life Everlasting : I am the Bread of Life.

Marc. 9. I do believe, Lord help my incredulity.

D

3. Hu

3. Humility. Math. 8: Lord I am not worthy that thou shouldst enter under my Roof. 2 Reg. 24. What reason is there that my Lord the King should come to his Servant?

4. Hope. Psal. 56. Have mercy on me, O God, have mercy on me: because my Soul hath trusted in thee, & I will hope in the shade of thy Wings. Ps. 93. And our Lord is become my refuge; and my God the help of my hope, Ps. 30. In thee, O Lord, have I hoped, let me not be Confounded for ever.

5. Charity. Cant. 1. A bundie of Myrrh my Beloved is to me, he shall abide between my Breasts; Cant. 2. My beloved to me and I to him, who feeds among the Lillies. Ps. 72. For what is there to me in Heaven, and besides thee, what have I desired upon Earth! My flesh hath fainted, and my Heart; God of my Heart, and God of my Portion for ever.

By vertue of the Sacrament of Penance, Joh. 5. Beho'd, thou art made whole; Sin no more lest a worse thing befall thee, Matth. 3. Yield therefore fruits worthy of Penance: Leo. serm. 1. de Nat. Take notice, O Christian, of thy Dignity, and being made partaker of the Divine Nature (not only by the Incarnation, but also by the Holy Eucharist) do not by a degenerate Conversation return to thy former baseness, Ps. 36. Decline from evil and do good.

Practise often the Works of Mercy both Corporal and Spiritual, as far as thou art able; but chiefly be merciful to thy poor Soul, Eccl. c. 30. Have Mercy on thy own Soul, by pleasing God. But finally all this must be Crowned with the conquering and triumphant Vertue of Perseverance, Matth. 24. He that shall persevere to the end, he shall be saved. THE



THE MANNER OF

Serving a Priest at MASS.

The Clerk must kneel at his left hand, and answer him as follows.

P. **I**Ntroibo ad Altare Dei.

C. Ad Deum qui lætificat
juventutem meam.

P. Judica me Deus, & discerne
causam meam, de gente non sancta,
ab homine iniquo & doloso erue
me.

C. Quia tu es Deus fortitudo
mea, quare me repulisti, & quare
tristis incedo dum affligit me ini-
micus?

P. Emitte lucem tuam, & verita-
tem tuam: ipsa me deduxerunt, &
ad-

adduxerunt in montem sanctum
tuum, & in Tabernacula tua.

C. Et introibo ad altare Dei, ad
Deum qui lætificat juventutem
meam.

P. Confitebor tibi in cythara
Deus, Deus meus: Quare tristis
es anima mea, & quare conturbas
me?

C. Spero in Deo, quoniam ad-
huc confitebor illi: salutare vultus
mei, & Deus meus.

P. Gloria Patri, & Filio, & Spi-
ritui Sancto.

C. Sicut erat in Principio, &
nunc, & semper, & in sæcula sæ-
culorum. *Amen.*

P. Introibo ad Altare Dei.

C. Ad Deum qui lætificat juven-
tutem meam.

P. Adjutorium nostrum in no-
mine Domini.

C. Qui fecit Cœlum & Terram.

P. Confiteor Deo, &c.

C. Misereatur tui omnipotens Deus, & dimissis omnibus Peccatis tuis perducatur te ad vitam eternam.

P. Amen.

C. Confiteor Deo omnipotenti,
B. *Mariæ* semper Virgini, beato
Michaeli Archangelo, beato *Joanne*
Baptistæ, Sanctis Apostolis Petro
& Paulo, omnibus Sanctis, & tibi
Pater, quia peccavi nimis, cogita-
tione, verbo & opere, (*knock your*
breast, and say) Mea culpa, mea
culpa, mea maxima culpa: Ideo
precor B. *Mariam* semper Virgi-
nem, B. *Michaelem* Archangelum,
B. *Joannem* Baptistam, Sanctos
Apostolos *Petrum* & *Paulum*, om-
nes Sanctos & te Pater, orare pro
me ad Dominum Deum nostrum.

P. Mise-

P. Misereatur vestri, &c.

C. Amen.

P. Indulgentiam, absolutionem,
&c.

C. Amen.

P. Deus tu conversus vivificabis
nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis Domine misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine exaudi orationem
meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

P. Kyrie Eleison.

C. Kyrie Eleison.

P. Kyrie Eleison.

C. Christe Eleison.

P. Christe Eleison.

C. Christe Eleison.

P. Kyrie Eleison.

C. Kyrie Eleison.

P. Kyrie Eleison.

B. Dominus vobiscum, or, Flectamus genua.

C. Et cum Spiritu tuo, or Levate.

P. Per omnia sæcula sæculorum.

C. Amen.

At the end of the Epistle, say, Deo gratias; then remove the Miss-Book, and ever kneel or stand on the contrary side to it.

P. Sequentia Sancti Evangelii, &c.

Here make the Sign of the Cross, and say: C. Gloria tibi Domine.

Then make reverence at the beginning and ending of the Gospel, and at the name of Jesus and at the end say,

C. Laus tibi Christe.

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

Here the Clerk is to give Wine and Water decently, prepare Water and Towel for the Priest, and answer.

P. O.

P. Orate Fratres.

C. Suscipiat Dominus sacrifici-
um de manibus tuis; ad laudem &
gloriam nominis sui, ad utilita-
tem quoque nostram, totiusque
Ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo
nostro.

C. Dignum & justum est.

*When the Priest spreads his hands
over the Chalice, light the Candle;
kneel, and hold up the Priests Vest-
ment, till the Elevation be past; that
done, kiss the Vestment, and so often
as you pass before the Blessed Sacra-
ment, adore on your knees.*

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et

P. Et ne nos inducas in tentationem.

C. Sed libera nos à malo.

P. Per omnia sæcula sæculorum.

C. Amen:

P. Pax Domini sit semper vobiscum.

C. Et cum Spiritu tuo.

The Clark must take the Pax, and kneeling, give it the Priest to kiss.

P. Pax tecum.

C. Et cum Spiritu tuo.

Pausing a little, rise, give the Pax to the audience, according to every ones dignity, then give Wine & Water to the Priest, and if there be any Communicants, provide Towel and Wine, and say Confiteor. After they have Received, give them Wine, remove the Book, take away the Towel, and put out the Candles.

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

P. Per.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Ite missa est, or Benedicamus Domino.

C. Deo gratias.

Note, that in the Mass for the dead, the Priest saith not, Ite missa est, but, P. Requiescant in Pace. C. Amen.

Remove the Book if he leave it open, kneel, and take the Priest's blessing, arise, and say at the beginning of the Gospel, Gloria tibi Domine. At the end say, Deo gratias.

Put out the Candles, and lay up all handsomly; And if you have leisure, meditate a while.

Grace

Grace before Meat:

BLESS us, O Lord, and these thy Gifts, which of thy bounty we are to receive, through Christ our Lord, Amen.

Grace after Meat:

WE give thee Thanks, Almighty God, for all thy Benefits, who livest and reignest World without end, Amen.

Blessed be the Name of our Lord, from this time forth for ever, Amen.

Vouchsafe, to render, O Lord, to all our Benefactors, for thy Names sake, Life everlasting, Amen.

And may the Souls of the Faithful, through the Mercy of God rest in Peace, Amen.

F I N I S.